THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"No iron chain, nor outward force of any kind, could ever compel the soul of man to believe or to disbelieve: it is his own indefeasible right, that judgment of his; he will reign and believe there by the grace of God alone."—CARLYLE.

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SALVATION FOR THE DEAD.

ONE of the most common fallacies of the age is the belief that a death-bed repentance, or a profession of faith in the Lord Jesus Christ, even at the last moment, and without complying with any of the ordinances of the gospel, is sufficient to insure salvation. The reply of the Savior to the thief upon the cross is frequently quoted in proof of this, with the idea that the spirit of the penitent sinner went straight to heaven—to the presence of the Father—when it left the body. Connected with this is also a belief that those who have died without accepting the gospel, in whatever age or clime they may have lived, or whether they ever heard the name of the Savior or not, are irredeemably lost. "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." (John 3: 5.) This declaration was made by Jesus to Nicodemus, when that prominent Israelite visited the Savior at night. The Apostle Peter said concerning Jesus Christ: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.) The words of Peter were spoken when he was "filled with the Holy Ghost." They vitally affect the whole human family. They show that no one can enter into the kingdom of God unless he is a true believer in Jesus Christ, and has been born of the water and of the spirit. Even Christ himself had to comply with this law, in order to "fulfill all righteousness." He was born of the water by baptism in the Jordan, and of the Spirit by the baptism of the Holy Ghost. Here is the example for all mankind, who are required to follow in His footsteps. This is

the straight and narrow way. The question that naturally arises in the mind on hearing these declarations is: "How could people believe in Jesus Christ when His name was not preached to them?" And coupled with that comes the query: "What has become of the many millions of earth's inhabitants who died without the opportunity of being born of water and of the Spirit?" The heathen nations knew nothing of Jesus as the Savior of mankind. Since the days when the apostles and other authorized servants of God administered the ordinances of the gospel, and during the times when "darkness covered the earth, and gross darkness the minds of the people," down to the present age, when it is claimed by the Latter-day Saints that the Church of Christ, the holy apostleship and the fullness of the gospel have been restored, myriads of good people have passed away without receiving the new birth in the manner that Christ declared to be essential. Have they all perished? Is it possible that they are doomed to destruction? Will the Eternal Father reject so many of His children because they did not obey a law which was not made known to them?

Justice and reason alike revolt at such an idea. Paul, the great apostle, says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10: 14-15.) Yet the word of God must stand. We know that there is no respect of persons with Him. It was for this reason that the gospel was to be preached to every creature. According to the notion prevalent among modern Christian denominations, there will be many millions of people shut out from the kingdom of heaven because they did not believe in a Savior about whom they knew nothing. It is taught that there is no possible chance of salvation for those who die without faith in Christ. The preachers of the different sects limit the mercy of God to this probation. They teach that at death the soul either goes to heaven or hell, and its state and condition is fixed forever. If this awful doctrine were true, Satan would gain a victory over Christ, leaving the Redeemer but a small number out of the immense hosts of humanity.

The solution of this problem is simple in the light of the true gospel of Christ restored in the latter days. "The mercy of God endureth forever." It is not confined to the narrow boundaries of this little earth, nor within the limits of earthly time. The spirits of men and women are His sons and daughters, whether in the body or out of it. "His tender mercies are over all his works." No one can in fairness be judged by the gospel without hearing that gospel, and having the opportunity to receive or reject it. Why, then, should not the gospel of Jesus Christ be made known to those who never heard it in the flesh, after they have left the

body and dwell in another sphere? While suffering the agonies of crucifixion, a conversation was carried on between Christ and one of the thieves that was being crucified with Him. "And he (the thief) said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." (Luke 23:42, 43.) The request of the thief was so favorably looked upon, that he had a promise that he should accompany Jesus to a place which He designated as paradise.

We know that the thief was not permitted to go straight to heaven, for Jesus said unto Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3:5), and the thief, not having attended to these ordinances, could not be allowed that privilege. Again we read: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre;" she began to weep. "Jesus saith unto her, Mary. She turned herself. and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20: 16, 17.) Here we have the assertion of Jesus Himself, that during the three days that His body lay in the tomb, His Spirit did not go into the presence of His Father. Logically, it must follow, neither did that of the thief. Jesus asserted that "To-day shalt thou be with me in paradise," and upon His return to the earth He informed Mary that He had not ascended to His Father. The question naturally arises, where is paradise? We are not left in doubt upon this subject. The scriptures plainly point out the duties that Christ was called to perform, while His body rested in the tomb, and also what paradise is. Turning to another scripture we find the following: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah; while the ark was a preparing, wherein few, that is, eight souls were saved by water." (I. Peter 3:18, 19, 20.) Here we have an account of what He was doing during the three days absence from the body. He was preaching "unto the spirits in prison," and this affords a clear explanation as to where the thief went. It was a spirit world, where he would have the opportunity of hearing the Savior preach the gospel of deliverance to the captive spirits.

The spirit of man, when out of the body, being an intelligent entity, a thinking, progressive, and responsible being, is capable of repenting of evil and learning to do well. Thus the mercy of God can reach such a being, independent of the mortal body in

which it was permitted to dwell on earth. The idea that the eternal future of man is fixed at death comes from a mistaken notion concerning the judgment day. Christ and His Apostles alike taught that the time of judgment was set by the Father to take place when the Son of man shall come in his glory, and all the holy angels with him (Matt. 25: 31-46). The time of the judgment is also shown in the book of Revelation to be after the resurrection from the dead, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20: 12.) The popular notion that final judgment takes place at the death of each individual, and that he is then and there exalted to heaven, or thrust down to hell, is wrong and unscriptural. It has prevailed in Christendom for many centuries, and it remained for the prophet of the nineteenth century, Joseph Smith, by divine inspiration, to bring forth the glorious light in the midst of the prevailing spiritual darkness, and show forth the mercy and goodness of God in providing means by which every soul of Adam's race, whether in the body or out of it, may learn the everlasting gospel, the only plan of salvation. It is to be preached to all them that are dead, who could not hear it while in the flesh, and they can repent and turn unto God and be saved in His kingdom. There is an intermediate state in which the spirits of the departed remain between death and the resurrection of the body.

The Apostle Paul declared that Jesus Christ "gave himself a ransom for all, to be testified in due time." (I. Tim. 2: 6). The time has come. The testimony of this great truth is proclaimed by prophets and apostles raised up in these latter days, and by the witness of the Holy Ghost, which bears record of the Father and of the Son. Let all people rejoice and praise the Lord for this revelation of His tender mercies, which is extended over all His works. The light shall extend to the uttermost parts of the earth and penetrate to the darkest regions behind the veil. May the truth triumph everywhere and God be glorified in the obedience and salvation of all His children.

Londonderry, Ireland. W. B. Davidson.

CHRIST IS RISEN.

To-day we find men who strip Jesus of His divinity, and take away all things pertaining to His Godhead. Not only was He a teacher, wise and good, but He was also the only begotten Son of God—that is, He came as other children do, "Made of a woman, made under the law." (Gal. 4: 4.) He had God for His Father, and the earthly woman, the Virgin Mary, for His mother. There-

fore, in Jesus was joined forever God and man. He came into the world in this way, with power to die, inherited from His earthly mother, and power to resist death, and live for ever, from His Father, God. From Him Christ inherited power to live forever, and from Mary the power to die. Thus He could inhabit His body and come forth as a resurrected being, clothed with immortality, and make it possible for Adam's posterity to be raised from the grave.

The words, "What think ye of Christ?" uttered ages ago, still echo down the corridors of time, and the sentence, "Christ is risen," is the most powerful sentence contained in holy writ. The eloquent Paul, while exhorting the Corinthians to have faith in the resurrection, said, "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain * * * and ye are yet in your sins." After the awful sufferings and scourgings were over, and the dead body of the Lord removed from the cross, He was laid in the rocky tomb. As a precaution, a body of Roman soldiers were set to watch, that the disciples might not steal the body, and herald it about that the deceiver had risen from the dead. That life was gone is proved by the fact that the cruel spear pierced His side, and the Son of God lay there wrapped in the slumber of the dead. When He died, nothing seemed more hopeless than the condition of the Church He organized—a mere handful of members, then about one hundred and twenty souls. How was it that the Church triumphed over its persecutors, and in a degree overcame the world? Nothing but a testimony of the resurrected Lord is a sufficient answer to the question.

To the writer's knowledge, history has never recorded an instance where a body of men died for what they knew to be false. To be sure men have died for a belief or hope. To say that men would die for what they absolutely knew to be a lie, is absurd. Among the witnesses were the apostles, the doubting Thomas in their midst, when Christ said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.) The appearance of Jesus to Mary, and the mention of her name with such love and tenderness, made her recognize her Lord. Then He appeared to two disciples as they journeyed to Emmaus. The next was to the sons of Zebedee, and other disciples, among them Peter, who was so overjoyed that he swam to the shore. When the disciples came ashore they found a fire and a meal, prepared by the hand of Jesus, awaiting them. Now for a surety these men and others knew that He was indeed the Son of God—the resurrected Christ. Next we have the testimony of Paul that Jesus was seen of Cephas (Peter), then of the twelve, then five hundred disciples, and last by Paul himself. Paul knew he had seen the vision, he never denied it, and sealed his testimony with his blood. As he laid his head upon the block, he could have said to

his executioners, "Spare my life. I have deceived the people. Let me atone for the wrong I have done." Without a doubt the life of Paul would have been saved, and they would have used him as a tool to further their evil designs.

Some of the witnesses suffered horrible deaths. Paul and James were beheaded. Simon, Andrew, Philip and Peter were crucified. Barnabas and Stephen were stoned to death by the Jews, and others of the witnesses were also put to cruel deaths. The dying statement of Stephen, as he looked into heaven, was: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The testimony of Stephen, the combined testimonies of the martyred apostles, will judge the world, and as in the scriptures we see that "in the mouth of two or three witnesses shall all things be established," here we have an abundance of witnesses, who testify that they saw Christ after He had risen from the dead.

In this present day we find men who are sceptical, who reject the truth, and ridicule the beliefs of the Christians. Like those of old, some say the disciples stole the body, while others say the soldiers were instrumental in hiding the corpse from the public eye. In case of the former, the disciples would know they were false witnesses, and that they would some day stand before the great white throne and be judged for their idle words. If the latter were true, and they could have produced the body, what a grand opportunity they had on the day of Pentecost, when Peter preached the first gospel sermon after the death of the Lord, to strike a death-blow at the Church. Peter spoke under the inspiration of the Holy Ghost, and knew that the Spirit of Truth had come that Christ had promised. The Holy Ghost will guide men into truth and not into error, and Peter convinced them that they had crucified the Son of God. In their anguish they cried out, "What shall we do?" and received the command to be baptized in the name of Jesus Christ. This was the same Jesus who lived, died, and rose on the third day and ascended into heaven to dwell with God, His Father. Now was the time to produce the dead body of the man Jesus, if they had it in their possession, and show the world the folly of believing in Him. The absence of that proof, and the empty tomb, are without doubt the strongest proofs of the fact that Jesus did rise from the tomb.

In the year 1820 Joseph Smith saw the Father and the Son, but, like the early apostles, he died as a martyr to the truth. Like Paul he had a vision, and did not go back on his testimony. Paul said, "But now is Christ risen from the dead, and become the first fruits of them which slept. For as in Adam all die, even so in Christ shall all be made alive." We as Latter-day Saints join our testimony with Job and say that "though after the skin worms destroy our bodies, yet in the flesh shall we see God," and His only begotten Son, Jesus Christ, and dwell with them eternally.

Bolton. J. E. WHITTLE.

CHARACTER.

Our character is what we really are, and, whether good or bad, it is as we have made it. Our reputation may vary in the eyes of friend or foe, but our character may be fully known only by ourselves and our Maker, and is beyond the reach of our enemy, only as we allow ourselves to be deceived or led to transgress the laws by which we progress. "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." (I. John 2: 4.) It is not safe to leave the building of our character to our friends; though they wish us well, they themselves might err in judgment.

The strength of one's character lies largely in one's ability to see clearly the situations and conditions in which they find themselves from day to day, then to judge wisely and act promptly. We should ever be willing to lend a listening ear to our associates. Weigh well the advice of others; think well before you act; it is your own character you are building, and when God will have swept away "the refuge of lies" and you are known as you are, you alone must answer for what you have made yourselves.

In the great race for life's goal, we should not only remember and respect those that are able to give us a helping hand, but ever be willing to help the weak. All around us every day precious souls are sinking discouraged by the wayside for the want of a helping hand, which often works miracles in the one who is the recipient, and costs nothing to those who give, but develops within them the divine attributes that causes our Father in heaven to rejoice "over one sinner that repenteth more than over ninety and nine just persons which need no repentance."

Let us not be discouraged if we fail to understand all we come in contact with; neither look with too critical an eye on the faults of others. When we understand that the Holy Ghost is given to the baptised believer as a divine teacher, that we are promised that He will abide with us forever in order to lead us into "all truth"—in short, that we will still have room to advance as long as we continue to exist—how foolish we should be to expect our brother to be perfect, or that we should understand all the "mysteries of Godliness" while bound down to earth in mortality. Only by advancing step by step, growing by faith, "from faith to faith," can we fulfill the command of Christ given to His disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5: 48.)

London. William L. Coburn.

Be not hasty to disprove every aspersion that is cast on you. Let them alone for a while, and, like mud on your clothes, they will rub off of themselves.—Murray.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 16, 1911.

REPENTANCE.

REPENTANCE of sin is one of the cardinal principles of the gospel, and its importance cannot be too strongly emphasized. The great burden of God's message to ancient Israel through Moses, from the time they left Egypt until they entered the promised land, and in fact for many years thereafter, was that they must repent of their sins and forsake evil. This requirement was made binding upon all. There could be no exception to the rule, inasmuch as the Lord did not and could not look upon sin with the least degree of allowance. Those who were under the bondage of sin were shut out from His presence and favor. At times Israel were "stiff-necked and rebellious," but when they repented with all their hearts and turned unto the Lord, they were freely forgiven. His fierce anger was stayed, and He smiled upon them and they were prospered in all their ways.

This is in perfect harmony with the character of the Almighty. In speaking of Himself to Moses, He used the following forceful language: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." (Exodus 34: 6.) David gives voice to the same great truth in Psalm 103: 8, "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." And again in verses 17 and 18, "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant and to those that remember his commandments to do them."

The Old Testament furnishes many striking examples showing that the righteous were invariably visited with the choicest blessings of heaven, while the persistent and wilful sinner came under the severest condemnation. Those among God's own people, even the chosen seed, who were familiar with the commandments and kept them not, were beaten with many stripes. Let us here point to an instance or two.

Upon one occasion the children of Israel bitterly murmured against the Lord because of an evil and misleading report made by certain men who had been sent by Moses to spy out the promised land, notwithstanding the fact that Joshua and Caleb contradicted their statement. (Numbers chap. 14.) The fierce anger of the Lord was kindled against the children of Israel, and but for the earnest intercession of Moses they would have been

destroyed. Here was an exhibition of God's great mercy, for He spared the people; but, nevertheless, because they had tempted Him some ten times, having failed to hearken to His voice, He informed them that they would not be permitted to see the land which was promised unto their fathers. Their punishment was very severe and distressing, but it came not as the result of one offense, but rather of a number of offenses of a similar character. God freely forgave the first offense, and even other offendings that followed, but in this instance His anger was not entirely appeased, and, although He spared the lives of the people, yet He visited them with a heavy condemnation. One might well get the impression from this incident that true repentance means the absolute forsaking of sin, and never again returning to it, for in the language of Paul, a "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (II. Cor. 7: 10.)

Again, Eli was chosen of the Lord to act in the office of a priest. His special duty was to minister before the Lord, but a great curse fell upon him and his house because of his failure to correct and restrain his sons who had committed acts of violence and wickedness in the midst of the people. Great was Eli's sin, the sin of omission rather than that of commission, but he failed to repent, and thus came under condemnation. (I. Sam. 2.)

It is far pleasanter to read of the people of Nineveh, who, when they were warned by Jonah that Nineveh would be overthrown and destroyed in forty days because of their wickedness, proclaimed a fast and repented in sackcloth and ashes. They cried mightily unto God, and He, seeing that they had turned from their evil doings, forgave them and turned away the promised destruction.

That the wicked of every nation will eventually be overthrown and destroyed there can be no doubt, but the Lord takes no delight in their destruction. This is made clear in the admonition delivered to Israel by the prophet Ezekiel, as follows: "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." (Ezek. 18: 30, 31, 32.)

Under the gospel dispensation, as in times of old, the need of repentance was taught with earnestness and power. Jesus did not enter into His ministry of love and service and salvation until after a voice was heard in the wilderness crying, "Repent ye, for the kingdom of heaven is at hand." And later the Savior Himself was heard to say: "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel."

The burden of the Apostles' message was that men everywhere, and in all nations, should repent of their sins and be baptized for the remission of them, that they might be saved, otherwise they would be damned.

St. Paul, the intrepid missionary and valiant advocate of the truth, spoke and wrote upon the subject of repentance with convincing power. His advice to the Ephesians was worthy of a philosopher, and if followed in our day would bring the happiest results. He said: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. * * * Let all bitterness, and wrath, and anger, and clamour and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Ephesians 4: 29, 31, 32.)

The dispensation of the fulness of times, which has been revealed in our day, is not essentially different respecting this life-renewing principle of repentance to those which preceded it. Paradoxical as it may seem, the religion of the Latter-day Saints, which the world at large regards as new and strange, and which to many seems so unfamiliar, is indeed not "new" at all. It is the old, the true religion come to earth again. Paul, the apostle, tells us that that day (meaning the coming of Christ) should not come except there came a falling away first. This has occurred. John the Revelator tells us that in the latter times he saw another angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, etc. This has also occurred. The angel came to Joseph Smith. The gospel was restored in all its fulness, in its power, in its beauty, with its gifts and miracles and healings.

As in ages gone by, so now, the burden of Joseph Smith's message was that all men, both high and low, the rich and the poor, without distinction, should repent of their sins and be baptized. Under warrant of scripture, He declared that except a man be born of water and of the Spirit he could not enter the kingdom of God. (John 3: 5.) And He further declared with emphasis, that no man is a fit candidate for the new birth who has not repented of and forsaken his sins. This gospel message of repentance is to-day being carried to the nations of the earth by the missionaries of the Church of Jesus Christ of Latter-day Saints, and, notwithstanding the lying reports that have gone out concerning them, impugning their motives and traducing their characters, yet with steadiness of purpose and intrepid courage they lift up a warning voice and cry: "Repent, repent, oh, ye inhabitants of the earth; obey the gospel and be saved."

The principle of repentance and its benefits are not reserved alone for those who are beyond the pale of the Church of Christ, but those who are safely within the fold also have an equal claim

upon it. The saints of God are beset with the weaknesses of mortality. They, therefore, have daily need of repentance. Carelessness, indifference, neglect of duty, a failure to keep any and all of the commandments of God—these are things that need to be repented of. Forgiveness comes by sincere repentance, and sin is washed away in the blood of Christ, through baptism of water and of the Holy Ghost.

Pleasing and attractive are the words of Malachi, so full of charity and love and melting tenderness. Ye saints of God, who are bowed down with the heavy trials of life, with sorrow and distress and poverty, having also to meet and endure the hatred of the world, lift up your heads and rejoice, for thus wrote the ancient prophet: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Malachi 3: 16-18.)

RUDGER CLAWSON.

MINUTES OF LIVERPOOL CONFERENCE.

THE Liverpool semi-annual conference was held at 10 Central Buildings, Lancaster Road, Preston, Sunday, November 12th, 1911. There were present—President Rudger Clawson, of the European Mission; Elders Hugh Ireland, Alma Sonne and E. Taft Benson, from the Liverpool office; President Fred C. Parker, of the Leeds conference; President Joel Richards and twenty-one traveling elders of the Liverpool conference.

The morning session commenced at 10:30. There were present one hundred and eighty-one. Opening hymn, "Come, come ye Saints." Prayer by Elder D. M. Campbell. The Burnley choir then rendered an anthem, "The Millennium."

The sacrament was administered by Elders O. Rega Card and A. J. Duncan, during the passing of which the hymns, "Reverently and meekly now," and "Jesus, once of humble birth," were sung by the choir.

President Richards then welcomed the saints and friends to our conference. Desired that all give the speakers an interest in their faith and prayers. Was pleased that we were honored with the presence of one of the apostles of the Church.

Elder S. B. Talmage, who has been released to return home, then explained the reason for meeting in conference. Said it was for the purpose of being built up spiritually. Spoke at some length

on the necessity of continued revelation from God. Revelation was given concerning the things which pertain to any particular time. It is to be expected in this day and age as well as in former ages. Said he had enjoyed his labors in the mission field. Bore a strong testimony to the divinity of the gospel.

Sister Olive Fawcett, of the Nelson branch, rendered the solo, "The Beautiful Prayer."

Elder Alma Sonne, of the Liverpool office, was the next speaker. He said the elders came here for the purpose of bearing their testimony as to the restoration of the gospel. The coming forth of the gospel in this day is consistent with the teachings of the Bible. Spoke of the coming forth of the Book of Mormon, and said that it was necessary for such a book to come in order to fulfill the ancient prophecies. Showed the beauty of the principle of baptism for the dead, and that it is a Biblical doctrine.

President Clawson was pleased to be at the conference and listen to the beautiful singing rendered by the choir. Said the sacrament is a most holy ordinance. It is meant for members of the Church only. He showed that in the days of Christ only those who were members were permitted to partake of it. The administration is simple, but it means so much to us. If we do not keep the commandments of God we are covenant-breakers, and have no right to partake of the sacrament. The form of prayer to be used and the covenant we make in partaking of the ordinance, were given in this day by revelation; therefore, it is very sacred, and we should hold it thus. He then spoke of the blessings secured for the world by the sacrifice of Christ, and said that if we do not believe in the atonement of Jesus we cannot have salvation.

Closed by singing "Now let us rejoice." Benediction by Elder Alma J. Larkin.

The afternoon session commenced at 2:30. There were present two hundred and thirteen. Commenced by singing, "O, say, what is truth." Prayer by Elder Wilford Reeder. The choir then rendered the anthem "Jerusalem."

President Richards welcomed all present, and presented the general and local authorities, who were unanimously sustained.

Elder Clarence L. Shaw bore testimony to the truthfulness of the gospel. Told of the sufferings the saints endured while crossing the plains. Spoke of the crucifixion of Jesus and also of the martyrdom of the Prophet Joseph Smith. The gospel, as restored to the earth, answers every purpose in life; it is a temporal as well as a spiritual blessing.

Elders Jordan, Ludlow, Roskelley and Gunn sang, "See the mighty angel flying."

Elder E. Taft Benson, of the Liverpool office, was pleased to have the privilege of meeting with the saints and partake of the good spirit which was manifest in the conference. It is through the

unity that exists and the love that we have for each other, through the medium of the gospel, that we have the Spirit of the Lord with us. The gospel will bring us life eternal, and will lead us to God. There is law and order in all the workings of God. He is the same in every dispensation. We all have to start at the bottom, and when we once enter the Church nothing brings us so much happiness as doing all we can to bring others to the light of the same. Said he was here to preach the gospel, because it was his duty to do so, and because he loved it more than anything else on earth.

President F. C. Parker, of the Leeds conference, said he was pleased to have the privilege of meeting with the saints of the Liverpool conference. Spoke of the beauties of the gospel, and the reward given to those who will live up to the same. We will progress if we study the gospel, as it embraces all truth. We are able to understand the gospel because of the revelations which have come from God. Said that the men at the head of the Church at the present time are men of God, and they never give any counsel but what is good. We will be elevated if we will live up to their teachings. It is our duty to preach the gospel, and woe unto us if we do not do it. We glory in persecution, because it is one of the characteristics of the true Church of Christ.

The Burnley quartet then sang, "The Better Land."

President Clawson said it was not the custom of the elders of the Church to have any prepared sermons, but they spoke as they were moved upon by the Holy Spirit. He then explained pre-existence as taught in the scriptures, as well as by the Latter-day Saints to-day. If our existence began with this life, it will end with this life, because anything with a beginning will always have an end. Christ existed before coming here and as He is our elder brother it is reasonable to believe that we also existed. Cited a number of scriptural passages to show that our spirits existed prior to coming into this world. We are here to subdue the sinful desires of the flesh, and to gain an exaltation in the world to come. Every man and woman is a missionary from the spirit world.

Closed by singing, "The Spirit of God like a fire is burning." Benediction by Elder John H. Tillotson.

The evening session commenced at 6:30, there being two hundred and thirty present. Commenced by singing, "We thank Thee, O God, for a Prophet." Prayer by Elder W. Byron Park. The choir then rendered the anthem, "Daughter of Zion."

Elder Thomas W. Gardner read the labor and statistical report for the past nine months.

President Richards welcomed all to the last session of the conference. Said it was a great sacrifice for the elders to come out into the world to preach the gospel, but it is a commandment from God that they should do so. He then explained how we could do work for the dead who had not the opportunity of hear-

ing and accepting the gospel. Christ went and preached to the spirits in prison, "that they might be judged according to men in the flesh, but live according to God in the spirit." In order to understand clearly the principle of baptism for the dead we must accept modern revelation, because this ordinance is only referred to in the Bible, and not explained. This work is to be done in the temples of God, and the Latter-day Saints are spending much money to erect these buildings. When Christ comes to the earth again, He will come to His temple.

Sister Maggie Crook, of the Preston branch, then rendered the solo entitled, "Galilee."

Elder Hugh Ireland explained why it is that the Latter-day Saints are so much despised. The people in the time of Christ were hated of all men for believing on the name of the Savior. Christ's mission was one of love, and He offered salvation to all mankind, but He was rejected and branded as an impostor. A thorough investigation had been made in this country, but they were unable to find any legitimate cause for interfering with the work of the Church. After all that was said, it was impossible to prove any of the accusations. People oppose the work now as in ancient times, because they know not God. The gospel is a great blessing, and we should be proud of the fact that we are numbered amongst the saints of God. The sacrifice we make in joining the Church is nothing as compared with the blessings we receive for so doing. "If we suffer with Christ, we shall also reign with him."

Elders Jordan, Ludlow, Roskelley and Gunn then sang, "Dear to the heart of the Shepherd."

President Clawson said he was very much impressed with the singing of the Burnley choir. Said that it was necessary to have a prophet of God upon the earth. When the Lord spoke to men in ancient times it made them prophets. Spoke of the noble character of Moses and Samuel, who were both chosen of the Lord to act as prophets to the people. We claim to have prophets in our Church, which is the only church upon the earth to-day which makes this claim. Our prophets hold the same authority as was conferred upon Peter by Christ. The Priesthood was taken from the earth, but has been restored in these days by Peter, James and John. This Church is a living, active organization. Every soul is precious in the sight of God. President Clawson then read some statistics of the Church, taken from the report of the conference held in Salt Lake City last April, and commented briefly thereon.

President Richards then declared the conference adjourned for six months, after which the choir sang, "An Angel from on High." Benediction by Elder Orson H. Grimmett.

The Burnley choir, under the leadership of Willie Duckworth, was a credit, and added materially to the spirit and interest of the meetings. The other musical numbers were also rendered in

an efficient and pleasing manner. The members of the Preston Relief Society deserve much praise for the excellent way in which they entertained the visiting saints.

On Saturday, November 11th, 1911, President Clawson met with the elders of the Liverpool conference. Reports of the labors done during the past six months were given by the elders. President Clawson gave many good instructions; also answered a number of questions for the elders.

THOMAS W. GARDNER, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—On Thursday, November 2nd, 1911, one person was initiated into the fold of Christ by baptism in the sea at Portsmouth (London conference). Elder George O. Stoddard officiated.

On Sunday, November 5th, 1911, at a baptismal service held at "Deseret," High Road, South Tottenham, London, N. (London conference), four persons were baptised, one by Elder L. M. Coombs, one by Elder S. A. Brighton, and two by Elder R. A. Moss.

Elder Addresses Men's Adult School.—Elder Clarence T. Ward again had the opportunity of addressing the Men's Adult School of Huckall (Nottingham conference), Sunday, November 5th, 1911. Because of certain comments which appeared in local newspapers after his initial speech, Elder Ward chose to defend the Divine origin of the Book of Mormon, basing his arguments on scripture and external evidences. At the end of forty minutes—the time allowed him—it could be plainly seen that a deep impression had been made. Two hours' discussion followed, the questions ranging from the origin of man's intelligence to his final destiny. The earnestness of the speaker and the strength of his arguments carried deep conviction. As a result, Elder Ward was invited to again address the association on Sunday, January 21st, 1912.

Successful Socials.—On Saturday, October 28th, 1911, a farewell social was held at 106 Ann Street, Belfast (Irish conference), in honor of Elders P. H. McGuire and Samuel Campbell, who have been honorably released to return home. After an enjoyable program, refreshments were served by the Relief Society. A suitable present was given to each of the elders.

The Young Ladies and Young Men's Mutual Improvement Associations held a conjoint social at "Deseret," High Road, South Tottenham, London, N., on Tuesday, October 31st, 1911. Prayer was offered by Conference President J. S. McCann. An address of welcome was then given by President Leo M. Coombs, Y. M. M. I. A. An excellent program was rendered, which was much appreciated, every number being encored. Refreshments were served, and a

collection taken up to defray expenses, a small sum left over being given to the Y. L. M. I. A. library. Games were then indulged in till eleven p.m., when benediction was pronounced by President Leo M. Coombs. There were a good number of saints and friends present.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XV.—AS ONE HAVING AUTHORITY.

I. THE TEXT:—"He taught them as one having authority, and not as the scribes." (Matt. 7:21-29; Luke 6:46-49; compare John 7:46, and Luke 4:32).

II. HIS AUTHORITY DEMONSTRATED.

1. By His words. (a) The higher law proclaimed. Note significant illustrations in the Sermon on the Mount (Lessons 13 and 14); observe the contrast between hearing only and doing; between passive acceptance and active effort, illustrated by the builders wise and foolish.

2. By His works. (a) The testimony of miracles. (See Articles of Faith, lecture 12.) (b) Illustrative examples. The centurion's servant (Luke 7:1-10; see also Matt. 8:5-13). The lesson: Even the "children of the kingdom" to be cast out if they sin; the alien to be exalted if worthy. (See Matt. 8:11, 12, and references thereto.)

   The widow's son (Luke 7:11-17). The funeral cortege at Nain; the authoritative command: *Young man, I say unto thee, Arise.* Compare other instances, e.g., the later raising of Lazarus (John 11:39-44; and the raising of the daughter of Jairus (Luke 8:40-56; Mark 5:21-43; Matt. 9:18-26.)

Note:—Compare miracles wrought through Elijah (I. Kings 17:17-24) and Elisha (II. Kings 4:32-37). Observe inherent authority and power of Christ; contrast with Old Testament instances cited. "Raising from the dead" in these cases was not resurrection to immortality. Christ was the first to rise from death to immortality.

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